Women's Issues Made Simple

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Author’s Preface

Before I came to Qum I had many questions regarding specific issues related to women, the Islamic rules women must follow. One of the main issues all women face is that of different blood cycles. There are a lot of Fiqh (Jurisprudence) books that cover these sensitive topics for women, but I often found them very confusing for myself. Alhamdulillah, joining the Houza (Seminary) in Qum helped me in understanding these confusing issues. Apart from wanting to share what I learnt, I wanted to make my life easy so I decided to write a very simple book that talks mainly about different issues women face.

In this book we will be mainly discussing different blood cycles and the different women who are special in their own way. When you read this book you will be able to figure out what kind of a blood cycle you have and InshaAllah you will be able to perform your duties as per the laws of Islam, which is obligatory on all of us.

This book is written according to the rulings of Ayatullah Khomeini and Ayatullah Seestani. Although most of the Maraaji’ have similar views on these issues, it is important that sisters who follow other Maraaji’ should check with their own Marja`, because there may be minor differences in the rulings.

I would like to thank my teacher Khanum Ferozi (from Jum`iat al-Zahra), who is such a great teacher. I used to dislike the subject of Fiqh, but Khanum Ferozi taught us so well, that I started loving this subject so much I decided to write about it!

I would also like to thank my husband who encouraged and helped me a great deal.

My sincere thanks to Brother Shuja Ali Mirza for all the help and input.

I would like to dedicate this book to my late mother, Syeda Rabab Sultana Razavi and my late mother in law Tahera Begum Arastu.

Batool Arastu
Qum, Shawwal 15, 1426/ November 18, 2005

Introduction

All things are from God and to Him they all return. God as the ultimate Creator and Sustainer of creation, presides over its origin, unfolding, and end result. All things essentially refer to Him, and all matters only gain any meaning in reference to Him. Man is not outside of creation and hence falls under this general principle. The realization of his essential nature prefigures the goal and final end of man's purpose and existence. God, in His infinite Mercy, provides and makes easy the way to this final end and destination of man. This "way" is nothing other than religion. Religion takes man from where he presently stands, as a limited creature who in his earthly nature is very weak, and ushers him towards his infinite Creator who informs the essence of his spirit. Now, as the Creator is one and encompasses all aspects of existence—being the ultimate Totality, His way or religion encompasses all aspects of man's being. So no religion is a true religion unless it addresses all the needs of man in his journey to God. Religion must, by definition and on principle, shed light on all matters of man's earthly and spiritual life. Earthly, insofar as the material earth is where man has been placed, and insofar as he has been given a physical body made of earth. Spiritual, insofar as the metaphysical heavens are where man has to return, and insofar as he has been given a spirit that is of divine inspiration.

Islam, as the final religion for mankind and in its terminal and conclusive nature, has been given the most comprehensive of all "ways" or directives that direct and regulate man's activities towards his true destination. These directives cover man's three aspects of body, soul or mind, and spirit. Among them there are those that deal with doctrine, beliefs, and man's intellectual life. Others pertain to his heart and soul, and define the proper emotional etiquette that he is to follow as a moral being in the path of self-purification, and outline the correct ethical behaviour towards his fellow human beings. Others yet apply to his physical being and actions in the material world—whether acts of worship and their prerequisites, or the worldly dealings and interactions that he is involved in with other human beings. In its comprehensive nature, Islam applies all of these directives or laws to all levels of humanity—personal, social, and political. But not everything can be done all at once, hence Islam advises a practical course to follow. It asks the individual human being to "first" locate himself in the universe by understanding his relationship with his Maker and apply his will according to this understanding in the domain where it can be applied from the outset—that is on his own self. Hence, a personal routine of worship (which is the only appropriate action with respect to the Perfect Being who holds his very existence in His hands) is what is called for. But even worship is too much to be done all at once, and it too requires other smaller acts which prepare the worshiper and set the scene, so to speak; hence the idea of "ritual purity."

Ritual purity is an idea that is found in all religions. It requires that the worshipper be in the right physical and mental state, so as to make the spiritual state that the particular act of worship aims for more probable. Now as the physical and mental characteristics of human beings differ according to their mental or physical health, their age, or their gender, it would not be worthy of an all-wise and all-knowing Creator to allow the state of ritual purity to be achieved by all these different types of human beings in the same way. Hence there exist different laws of ritual purity for the different classes and states that human beings hold.

Women, being the childbearing members of the human race who as a consequence of the fact undergo menstruation and postnatal bleeding, have special laws of ritual purity. These laws

have been carefully derived by jurisprudents from authoritative sources and are firmly based in the written and oral tradition of orthodox Islam. Developments in jurisprudential methods and the natural accretions that the outcome of such methods is given to, has meant that a vast and very accurate set of rules has been collected over the centuries. The vastness is such that there is felt the danger of the average woman not being able to navigate her way through the rules, or perhaps worse, of her losing sight of the forest for the trees.

To start with the second of the two, it can be said that the danger of actually getting lost in the details of the rules of ritual purity and forgetting the purpose of worship, religion, and existence itself is a very real danger. It is, in the example of navigation used above, akin to being fixated on the compass and totally unaware of both the beautiful and awe inspiring scenery on the way and the final destination of the voyage. For on the one hand, the laws of religion are not self-serving and are meant for something beyond themselves, and on the other, these particular laws are just a small subset of the entire corpus of laws that incorporate God's will for mankind as a whole. To take the part to be the whole is as great an error as one can make. This is because there exist laws which tell us to look around and see the beauty and majesty of God in the horizons that our ship is slipping through, and in our own selves, as captains of the ship; not to mention the great number of precepts which delineate not only the method and manner of our coexistence with the other passengers on the ship, but order us to get to know them—as this leads to knowledge of ourselves and of God. In short, Islam is comprehensive and all of its laws taken together give us a beautiful and balanced picture. Taking any one part and making it bigger than it is gives us a distorted picture and a grotesque caricature of the beauty that God meant for us to experience in the journey to Himself.[1]

Having mentioned the necessity of seeing the whole of Islam—laws and all—to appreciate Islam's beauty and integrity, it is important to realize that we can not do so immediately and we are, by the nature of things, obligated to start with an empty canvas and to build the final picture piece by piece; every piece being just as important to the whole as any other vis-à-vis the required completeness. So from this perspective which calls for wholeness, all parts of Islam and hence all parts of Islamic Law, *fiqh*, gain relatively equal importance. As a result, in principle it is just as important to have knowledge of the section on prayer as it is to be fully aware about the rules of inheritance or to understand the laws relating to slaves. But we live in the real world of limitations and there are aspects of the Law that pertain to us not only in principle but also in a practical and experiential sense. This means that practically speaking those parts of the Law that are pertinent to us assume a greater importance and we are called to follow them first.

The book that you see before you has as its goal the simple and uncomplicated exposition of that part of the Islamic Law that, at any given time, pertains to one half of humanity during most of their conscious adult life in a real and practical way. The text explains in a clear language the special rules and methodology that women must follow during their menstrual cycles and at other times to achieve ritual purity. It has as its strengths, a systematic layout that helps to chart the sometimes complicated territory that these rules have come to form. The copious use of examples and scenarios greatly helps to make the laws and rules accessible and understandable.

It is perhaps not the first book of its kind, but it can be said that it is one of the best. Moreover, given the fact that most scholars of Islam who teach in the Muslim world are men, for whom these issues—though formally studied—are not experienced realities, and hence

are either easily forgotten or talked about with hesitation, a proverbial "blind spot" has come into existence. This book helps in eliminating this blind spot and in filling the large vacuum and need that exists for practical guidance with respect to this subject. As such, the author must be commended for both having realized the need in question and for having made the valiant efforts in responding to it in the way that she has.

We ask Allah to help us follow all the laws of His final religion in the best and most complete of manners.

Shuja Ali Mirza
Qum, Islamic Republic of Iran
1 Dhil Q'adah, 1426 / 4 December 2005

Notes:

[1]It is a noteworthy fact that Imam Khomeini (r) in his historical lectures on Islamic Government that changed the destiny of mankind in our century, actually mentioned menstruation three times. He said, "…the servants of imperialism declared that Islam is not a comprehensive religion providing for every aspect of human life and has no laws or ordinances pertaining to society. It has no particular form of government. Islam concerns itself only with rules of ritual purity after menstruation and parturition. It may have a few ethical principles, but it certainly has nothing to say about human life in general and the ordering of society. …In order to make the Muslims, especially the intellectuals, and the younger generation, deviate from the path of Islam, foreign agents have constantly insinuated that Islam has nothing to offer, that Islam consists of a few ordinances concerning menstruation and parturition, and that this is the proper field of study for the *mullahs*. … [Hence, I ask you to] present Islam to the people in its true form, so that our youth do not picture the *mullahs* as sitting in some corner in Najaf or Qum, studying the questions of menstruation and parturition instead of concerning themselves with politics, and draw the conclusion that religion must be separate from politics…"

Preamble

Allah (SWT) has created all women, but each individual woman is different. For example every woman has her own unique blood cycle. In Islamic law there are different rules for the kind of blood seen by a woman. There are specific rules for Haidh, Istihadha and Nifas. It can often be very confusing for a God wary woman to understand what state she is in and follow the necessary rulings according to Islamic Jurisprudence, so that she can seek closeness to Allah (SWT). First, let us talk about the different kinds of blood seen by a woman.

Different Kinds of Blood Seen by a Woman

There are 3 types of blood that a woman may see:

Istihadha (irregular blood discharge during the month)
Haidh (period or menstruation)
Nifas (blood after childbirth)

Istihadha

Istihadha is a type of blood seen by women where the discharge is irregular. In order to better understand the rules of istihadha and the different types of istihadha let us follow the eight simple guidelines below:

Verification
If the blood seen has the following conditions, then it is istihadha.

If the blood seen is not part of the regular menstrual cycle
If the blood seen is not Nifas (blood seen after childbirth)
If the blood seen is not from a boil or from surgery

Signs of Istihadha
Blood seen at the time of istihadha usually has its own distinctive features. It:

Is usually yellowish in color
Is not thick
Is cold
Comes out without force and without burning

However, there are always some exceptions. A woman may see istihadha blood that is red or dark, thick; warm or that comes out with force and burning.

Types of Istihadha

After following steps 1 and 2, that is after one verifies that the blood seen is istihadha, the next step is to know what type of istihadha it is, as the rules differ for each type. To determine what type of istihadha it is, one must place cotton on the surface of the vagina and see how much blood soaks the cotton. Below are the three different types of istihadha one will determine after the test:

Qaleelah (Little flow): when tested on a piece of cotton, blood is on the surface and does not show on the reverse side.

Mutawasittah (Medium flow): when tested on a piece of cotton, blood seeps in and maybe seen on the reverse side. Blood does not stain the underwear.

Katheera (Excessive flow): when tested on a piece of cotton, blood flows out from the cotton and leaves a stain on the underwear.

Note: *The best way to examine the type of istihadha is on a piece of cotton, because on a sanitary pad the blood is absorbed and usually a sanitary pad has a plastic base to avoid leakage. Hence to determine the type of istihadha cotton should be used.*

Rules of Istihadha

Having determined the type of istihadha, there are now different rules for the different types of blood. We have already talked about how to determine the type of istihadha blood above.

Rules for Qaleelah (Little flow):

Wash the surface of the vagina
Change the cotton
For each prayer perform one new wudhu (ablution)
All other kinds of worship where wudhu is necessary require a new wudhu as per Ihtiyat-e-Wajib, (Imam Khomeini). What this means is if a woman has made wudhu for salat and if she decides to touch the script of the Qur'an she needs to do wudhu after salat again.

But, As per Ayatullah Seestani it is wajib (not just ihtiyate wajib) to do wudhu again for the other acts of worship that require wudhu.
Note: *To prevent the blood from gushing out, let the cotton stay in vagina. If the blood comes out in the midst of the prayers it will be deemed void.*

Further explanation: If a woman sees a little discharge of blood and as per the signs and verification she is sure its istihadha then, for performing each prayer she should wash the surface of her vagina, change the cotton and perform Wudhu.

Helping Note: *Let the cotton stay in vagina. Between 2 prayers examine it; if no blood is seen, renewing the Wudhu is not necessary.*

Rules for Mutawassitah (Medium flow):

Do the 3 steps of Qaleelah
For the first prayer (recited after the woman sees blood) perform ghusl
From the next day, perform ghusl for the morning prayers everyday. This is as per Imam Khomeini.

Also, according to Ayatullah Seestani, if a woman performs ghusl for the afternoon prayers, she should perform ghusl the next day in the morning. In this scenario a ghusl in the morning is required too. That is, if she performs first ghusl in the afternoon then she needs to perform the next ghusl in the morning, next day**.**

Note: *All other kinds of worship where wudhu is necessary should be done with a new wudhu as per Ihtiyat-e-Wajib, (Imam Khomeini). What this means is if a woman has made wudhu for salat and if she decides to touch the script of the Qur'an she needs to do wudhu again after salat.*

As per Ayatullah Seestani its wajib to do wudhu again for the other acts of worship that require wudhu.

Another important point: Ayatullah Seestani says that a woman should perform the ghusl first and then do wudhu as per Ihtiyat-e-Wajib.Whereas,Imam Khomeini says it does not matter if one performs ghusl first or wudhu.

Further explanation: If a woman sees medium discharge of blood and as per the signs and verification she is sure it is istihadha then, for performing each prayer she should wash the surface of her vagina, change the cotton and perform Wudhu and in addition perform ghusl if it is the first salat of the day.

From the next day in addition to doing the 3 steps of Qaleelah, she should perform ghusl for the morning prayers only, BUT for the other prayers she should wash the surface of the vagina, change the cotton and do wudhu for each prayer.

Rules for Katheera (Excessive flow):

For each prayer perform one ghusl
Do the 3 steps of Qaleelah
If praying Asr right after Dhuhr or Isha right after Maghrib, only 3 ghusls are enough for the day.

Further explanation: If a woman sees excessive discharge of blood and as per the signs and verification if she is sure it is istihadha then, for performing each prayer she should perform ghusl and then wash the surface of the vagina and then change the cotton and do wudhu.

But if a woman is going to pray Asr prayers right after Dhuhr prayers and Isha prayers right after Maghrib Prayers only one ghusl for each set of prayers will suffice. However, between Dhuhr and Asr, Maghrib and Isha she must wash, change the cotton and do wudhu.

Important Note: *As per Ayatullah Seestani wudhu is not needed after the ghusl but if a woman wishes she should do it before ghusl for Katheera.* ***Whereas,*** *Imam Khomeini says it does not matter if wudhu is made before ghusl or after, but wudhu is required.*

Change of Intensity of Blood Flow

When one sees the intensity of the blood flow increase, then there are different rules that apply:

Change of Flow from Less to More

Qaleelah to Mutawassitah (Little to Medium flow)
Qaleelah to Katheera (Little to Excessive flow)
Mutawassitah to Katheera (Medium to Excessive flow)

Rules to be followed if the blood flow changes from less to more as stated above:

If before prayer: If the intensity of the blood flow changes from less to more, before a woman prays:

If the flow changes from little to medium then the rules for medium apply.
If the flow changes from little/medium to excessive then the rules for excessive apply.

Note: *For explanation of rules for little flow, medium flow and excessive, refer to the rules of Istihadha.*

During prayers: If a woman feels while praying that the intensity of the blood flow changed from less to more:

If by discontinuing the prayers there is no fear that they will become Qadha, then a woman should discontinue praying and take care of the duty as per the rules, then perform prayers.

Further explanation: If a woman starts praying and realizes that the blood flow has increased then she should see if there is enough time left so that her prayers do not get Qadha. If there is enough time left then she should discontinue her prayers.

After discontinuing her prayers she should check to see if the flow has increased to medium or excessive istihadha, and then follow the rules accordingly.

If there is not enough time left, then she should not discontinue the prayers. She should complete the prayers, then check to see if the intensity of the flow increased to medium flow or excessive flow. Follow the rules accordingly, **and then repeat the prayer again with the intention of Qadha.**

Change of Flow from More to Less:

Katheera to Qaleelah (Excessive to Little)
Katheera to Mutawassitah (Excessive to Medium)
Mutawassitah to Qaleelah (Medium to Little)

Rules to be followed if the blood flow changes from more to less as stated above:

For the first prayer a woman should follow the rules as per the state she was in. Prayers after that are going to be according to the state she is in.

Further explanation: If a woman is in the state of Katheera (Excessive flow) and before praying Dhuhr she realizes that she is in the state of Qaleelah (Little) now, she should follow the rules for Katheera for praying Dhuhr and then for Asr she should follow the rules for Qaleela.

If a woman after Dhuhr realizes that state she is not in a state of Katheera anymore but she is in a state of Qaleela now, she should still follow the rules for Katheera for praying Asr and then for Maghrib and the prayers after that she should follow the rules of Qaleela.

Fasting during Istihadha:

During Qaleela: A woman should follow the rules she follows before prayers. With the only exception that a cotton should be inserted inside the vagina to prevent the blood from gushing out. *(As per Imam Khomeini this is Ihtiyat-e-Wajib for all the states of istihadha)*

During Mutawassitah: A woman should follow the rules she follows before prayers. With the only exception that a cotton should be inserted inside the vagina to prevent the blood from gushing out.

During Katheera: A woman should perform ghusl, the evening before for prayers of Maghrib.

And…

Perform ghusl for each prayer if there is not going to be a gap between the prayers. For example if she performs ghusl for Maghrib and then prays Isha right after Maghrib, then another ghusl is not needed.

And…

Insert cotton inside the vagina, to prevent the blood from gushing out.

Note: *Ayatullah Seestani says that it is not a problem if the blood gushes out during the fast, and the fast is valid, but she has to prevent the blood from gushing out of her vagina during her salats.*

Sex during Istihadha:

During the state of Qaleelah: Rules of Qaleelah (Under 'Rules of Istihadha') apply.
During the state of Mutawassitah: Must have ghusl before sex.
During the state of Katheera: Must have ghusl before sex. But if sex is performed soon after prayers, ghusl is not necessary.

Note: *Ayatullah Seestani says that ghusl is not needed before sex in any of the three conditions of istihadha. (Performing ghusl is Ihtiyat-e-Mustahab)*

Miscellaneous Points regarding Istihadha

According to Ayatullah Seestani if a woman is not sure if she is in a state Mutawassitah or Qaleelah she should consider it as Qaleelah. Another scenario would be if a woman is not sure if she is in a state of Katheera or Mutawassitah. In this case she should consider it to be Mutawassitah. In other words when in doubt she must always go with the lesser one.
If a woman delays her prayers thinking that her Istihadha will stop before the salat becomes Qadha, then it is okay to do so as long as she does not delay her prayers so long that they become Qadha.
Salat e Ayat is the prayers that are obligatory at the time of natural calamities for example, an earthquake, a lunar eclipse, or a solar eclipse etc. Salatul Ayat is obligatory on a woman who is experiencing Istihadha. All the rules required for a woman in istihadha during the other obligatory prayers are also required for this salat. (Please note: Same rules apply for all the obligatory prayers.)

Haidh (Menstruation or Period)

Haidh is a type of blood that is discharged from the womb of a woman every month. In order to better understand haidh let us follow the eight simple steps below:

Verification

If the blood seen is other than what is stated below, then it is haidh.

If the blood is not of istihadha
If the blood is not of nifas (blood seen after childbirth)
If the blood is not from a boil or surgery

Signs
Blood seen at the time of haidh usually has its own distinctive features:

It is red color or darker, sometimes even black
It is thick
It is warm
It gushes out with force and is accompanied with burning

Ensuring it is Haidh
In order to ensure that the blood seen falls into the category of haidh, the following conditions must be met:

The blood seen is not less than 3 days
The blood is seen for 3 days in a row
Continuous flow of blood for 3 days

In the beginning of the cycle (in some cases) blood is visible, later exists internally (for a few days in the vagina) and after some time it starts flowing again.

The total duration of haidh is not more than 10 days

The blood is seen by a woman who is older than 9 years according to the lunar calendar (approximately 8 ½ years solar calendar)

The blood is seen by a woman before she goes through menopause*

Between 2 cycles of menstruation, there should be at least a 10-day gap.

Note: ***Sayyid*** *(Women from the progeny of the Prophet) may get their periods till the age of 60 as per the lunar calendar.* ***Non Sayyid*** *may get periods until the age of 50 as per the lunar calendar, as per Islamic Laws.*

Categories of women

According to the rules of haidh women can be classified into six categories:

Women who have a habit of time and duration: This is a woman who sees blood at a particular date and for a fixed duration, two months in a row.
For example: A woman sees blood on the 10th of March to the 17th of March and then she sees blood on 10th of April to the 17th of April. In this case she can be classified under the category of a 'woman with a habit of time and duration'.

Women who have a habit of duration: When a woman sees blood on different dates but the duration of the flow is the same. This happens two months in a row.
For example: A woman sees blood on the 10th of March to the 17th of March and then she sees blood on the 12th of April to the 19th of April. In this case she can be classified under the category of 'Women who have the habit of duration'.

Women who have a habit of time: When a woman sees blood at a particular date but the duration of the discharge varies. This happens two months in a row.
For example: A woman sees blood on the 10th of March to the 17th of March and then she sees blood on 10th of April to the 18th of April. In this case she can be classified under the category of 'Women who have a habit of time.'
Please Note: *In the above examples and in other parts of the book, the Gregorian calendar has been used, as it is more familiar to the western reader. The calculations for women who have a habit of time though, require the date of the Islamic lunar calendar to be consistent.*

Mudhtaribah: Disordered duration: When a woman sees blood on different dates and has no fixed duration at all.

Mubtadiyah: Beginner: One who saw blood for the first time.

Nasiyah: Forgetful: When a woman forgets her habit, which means that she has forgotten the dates and the duration.

Important Question: When a woman sees blood for 10 days, it is all considered haidh (Menses), **but** if she sees blood for more than 10 days, then what?

If blood is seen for more than 10 days, then she must decide which category (categories of women) she fits in and follow the rules from the 'Rules for a woman in menses' that follow: -

Rules for a Woman in Menses

Woman having the habit of time and duration: As was mentioned earlier this is a woman who in the last 2 months has seen blood on a particular date and for a fixed duration. When a woman under this category sees blood for 10 days then it is all haidh, **but** if she sees it for more than 10 days then the blood seen during the days of habit is considered part of her period and the rest is istihadha.

Some scenarios of women having a 'Habit of Time and Duration'

Scenario 1: If a woman in the last 2 months has seen blood for 7 days but this month she sees blood for 10 days, what is her duty? In this situation she should consider all 10 days as 'haidh'. As the flow was not more than 10 days.

Scenario 2: If a woman in the last 2 months has seen blood for 8 days (Her habit is 8 days), but this month she sees blood for 13 days, what is her duty? In this situation she should consider the first 8 days as ‘haidh’ and the 5 extra days as ‘istihadha’, because the total flow was more than 10 days. When a woman’s menses continues for more than 10 days then the blood seen during the days of her habit is haidh and the rest is istihadha.

Scenario 3: If a woman in the last 2 months has seen blood between the 10th and 18th BUT this month she saw blood from 7th to 20th, what is her duty? In this situation she should do the following:

7th to 9th………. is istihadha
10th to 18th ….is haidh
19th to 20th ….is istihadha

Scenario 4: If a woman in the last two months has seen blood between the 10th and 18th BUT this month she saw blood between the 10th and 20th, then what is her duty? In this situation all 10 days is ‘haidh’, because the flow does not exceed 10 days. This scenario is just like scenario 1.

Woman having the habit of duration: As was mentioned earlier this is a woman who has seen blood for a fixed duration but not for a fixed time (date wise) in the past 2 months. When a woman under this category sees blood for 10 days (and it has all the signs of haidh) then it is all haidh, **but** if she sees it for more than 10 days then blood seen during the days of habit of duration is period and the rest is istihadha.

Some scenarios of women who have a ‘Habit of Duration’

Scenario 1: If a woman in the last two months has seen blood for 8 days BUT this month she sees it for 13 days, what is her duty? In this situation she should consider first 8 days as ‘haidh’ and the rest as ‘istihadha’, because she had a habit of 8 days and this month the flow was more than 10 days.

Scenario 2: If a woman in the last 2 months has seen blood for 8 days BUT this month she sees it for 10 days, what is her duty?
In this situation she should consider all 10 days as ‘haidh’, as the flow was not more than 10 days.

Woman who have a habit of time: As was mentioned earlier this is a woman who has seen blood on a particular date in the past 2 months but has no fixed duration. When a woman under this category sees blood for 10 days (and it has all the signs of haidh) then it is all haidh, **but** if she sees blood for more than 10 days then she must follow the guidelines below:

If the blood seen has signs of haidh then the number of days it has the signs of haidh is ‘haidh’, the rest is istihadha. (If the blood has the signs of haidh and the same signs remain for 13 days, then it is as if there were no signs)

If the blood has no signs of haidh, and the only way the woman knows it is haidh is because of her habit of time, then she should consult her family, to verify the normal time duration of period experienced by female members of her family. If the majority of the women in her

family have similar durations, she should follow their pattern. In this case the normal duration in the family is considered to be haidh, and the remaining days is istihadha.

If the family members have different durations and it is hard to determine, then a woman must calculate the first 7 days as part of her menses, and the rest as istihadha.

Note: *consulting your family for the number of days means to ask your mother, sisters, paternal aunts and maternal aunts, and grandmothers about their blood cycle (menstruation). Asking about their duration, means to ask how many days do they see blood every month?*

Some scenarios of women who have a 'Habit of Time'

Scenario 1: This woman since the last 2 months has seen blood on one particular date but her duration varied. This month she saw blood on the same date but the flow went on for 10 days. In this situation all the ten days are considered to be 'haidh'.

Scenario 2: This woman since the last 2 months has seen blood on one particular date but her duration varied. This month she saw blood on the same date but the flow continued for 13 days. If the blood had all the signs of haidh for 8 days for example, then this woman should consider 8 days as being haidh and the rest as istihadha.

Scenario 3: This woman since the last 2 months has seen blood on one particular date but her duration varied. This month she saw blood on the same date but the flow carried on for 13 days. There were no signs of haidh. In this situation this woman should consult her family and if for example her family has a habit of 8 days then this woman should consider 8 days as being haidh and 5 days as istihadha.

Scenario 4: This woman since the last 2 months has seen blood on one particular date but her duration varied. This month she saw blood on the same date but the flow carried on for 13 days. There were no signs of haidh. In this situation this woman should consult her family and if her family has no particular duration, then she should consider 7 days to be haidh and the rest istihadha.

Scenario 5: This woman since the last 2 months has seen blood on one particular date but her duration varied. This month she saw blood on the same date but the flow carried on for 13 days. There were no signs of haidh. In this situation this woman should consult her family **BUT** if she has no family, then she should consider 7 days as haidh and the rest istihadha.

$$SUN[-Mudhtaribah: Disordered duration]
Mudhtaribah: Disordered duration:

As we mentioned earlier, in the past 2 months when a woman sees blood on different dates and has no fixed duration at all then she is known as Mudhtaribah. If she sees blood for more than 10 days then she must follow the guidelines below:

If the blood has signs of haidh, then the number of days with signs is haidh and the rest is istihadha. (If the blood has the signs of haidh and the same signs remain for 13 days, then it is as if there were no signs).

If the blood has no signs of haidh then the way to calculate the duration is:
A woman should consult her family, to verify the normal time duration of period in the family. Once she has a number. Then she should…

Use the number 7 to calculate the # of days of haidh and the # of days of 'Jum`*' and the # of days of istihadha. (This will be more clear when we get into different scenarios)

Jum`*: Jum` means following the rules of both haidh and istihadha at the same time. In the days of Jum`, a woman cannot do the things that are haram in haidh, but must do all the things that are wajib (obligatory) in istihadha. Since salat is obligatory in istihadha along with ghusl (ritual bath) she must perform ghusl and salat. Since sex is haram (prohibited) in haidh then she should refrain from sex.

Some scenarios of Mudhtariba: Disordered Duration

Scenario 1: This woman in the past 2 months has seen blood on different dates and the blood flow did not have a fixed duration. She saw blood for 13 days and out of those 13 days there were 8 days where she saw signs of haidh. In this situation she should consider 8 days as haidh and the rest as istihadha.

Scenario 2: This woman in the past 2 months has seen blood on different dates and the blood flow did not have a fixed duration. Then this month she saw blood for 13 days, and the blood had no signs of haidh. In this situation she must consult her family, to verify the normal time duration of 'haidh' in the family. Let us suppose the number of days that make up the normal duration of haidh in her family is 5 days. Since 5 days is less than 7 (the number 7 is what we discussed in 'B' above), she should follow these guidelines:

The duration of her haidh is 5 days
The duration of 'Jum`" is 2 days (Difference between 5 and 7)
The duration of istihadha is 6 days
Total duration of blood flow is 13 days

Scenario 3: This woman in the past 2 months has seen blood on different dates and the blood flow did not have a fixed duration. This month she saw blood for 13 days. The blood had no signs. In this situation she must consult her family, to verify the normal time duration of 'haidh' in the family. Let us suppose the number of days that is the normal duration of haidh in her family is 8 days. Since 8 days is greater than 7 (the number 7 is what we discussed in 'B' above), she should follow these guidelines:

The duration of her haidh is 7 days
The duration of 'Jum`" is 1 days (Difference between 7 and 8)
The duration of istihadha is 5 days
Total duration of blood flow 13 days

Scenario 4: This woman in the past 2 months has seen blood on different dates and the blood flow did not have a fixed duration. This month she saw blood for 13 days. The blood had no signs. In this situation she must consult her family, to verify the normal time duration of 'haidh' in the family. Let us suppose the number of days that is the normal duration of haidh in her family is 7 days. Since 7 days is the same as 7 (the number 7 is what we discussed in 'B' above), she should follow these guidelines:

The duration of her haidh is 7 days
The duration of ‘Jum`” is 0 days
The duration of istihadha is 6 days
Total duration of blood flow 13 days

Mubtadiyah: Beginner : This is a woman who sees blood for the first time. Then she is known as “Mubtadiyah’. If she sees blood for more than 10 days then she should follow the same rules as a woman ‘having the habit of time’ does.

If the blood seen has signs of haidh, the number of days it has the signs of haidh is ‘haidh’, and the rest is istihadha. (If the blood has the signs of haidh and the same signs remain for 13 days, then it is as if there were no signs).

If the blood has no signs of haidh, then a woman should consult her family, to verify the normal time duration of haidh in the family. If the majority of women in her family have the same number of days, she should follow their pattern. Then the normal duration in the family is going to be haidh, and the remaining days is istihadha.

If the family members have different durations and it is hard to determine, then she must calculate according to a 7-day period, the rest being istihadha.

Note: *Consulting your family for the # of days means asking your mother, sisters, paternal aunts and maternal aunts, and grandmothers about their blood cycle (menstruation). Asking about their duration, means asking how many days do they see blood every month?*

Some scenarios of Mubtadiya: Beginner

Scenario 1: This woman has seen blood for the first time. The blood flow went on for 10 days. In this situation, all the ten days are ‘haidh’.

Scenario 2: This woman has seen blood for the first time. The blood flow carried on for 13 days. If the blood had all the signs of haidh for 8 days for example, but did not have the signs of haidh for the last 5 days, then this woman should consider 8 days of haidh and the rest Istihadha.

Scenario 3: This woman has seen blood for the first time. The blood flow carried on for 13 days. There were no signs of haidh. In this situation this woman should consult her family and if for example her family has a habit of 8 days then this woman should consider 8 days as being haidh and 5 days as istihadha.

Scenario 4: This woman has seen blood for the first time. The blood flow carried on for 13 days. There were no signs of haidh. In this situation this woman should consult her family and if her family has no particular duration, then she should consider 7 days as haidh and the rest as Istihadha.

Scenario 5: This woman has seen blood for the first time. The blood flow carried on for 13 days. There were no signs of haidh. In this situation this woman should consult her family **BUT** she has no family, then she should consider 7 days as haidh and the rest as istihadha.

Forgetful: Nasiyah: When a woman forgets her dates and duration she is known as 'nasiyah'. If she sees blood for more than 10 days then she should follow these guidelines:

If the blood has signs of 'haidh' and it lasts no more than 10 days then it is all considered 'haidh'.

If blood has signs of 'haidh' for 8 days, no signs for 5 days, and the blood flow lasts 13 days, then 8 days is haidh and 5 days is istihadha.

If blood has no signs at all and the flow lasts 13 days, then she should consider 7 days as 'haidh' and the remaining days as 'istihadha'.

Different Types of Menstruation

Type 1: This woman is clean the whole month, only sees blood during the days of menstruation.

Type 2: This woman sees blood (spotting) the whole month, but during the days of haidh the blood has signs of haidh.

Type 3: This woman is clean the whole month, but during the days of haidh, she sees blood for a couple of days, then there is no blood for a day or two, then she sees blood again. If this routine continues for 10 days then it is all haidh. This is as per Imam Khomeini.

Note: *As per Ayatullah Seestani the days within the period of haidh when one does not see blood should be considered as 'Jum` ', Ihtiyat-e-Wajib, (please refer* **glossary** *for the meaning of* ***jum`*** *and* ***Ihtiyat-e-Wajib****).*

Qadha Salat

Performing salat is haram while a woman is in haidh, but as soon as she feels that she is done with haidh then she should pray within the time for salat. Below are some problem scenarios and some solutions:

This woman was clean and delayed salat and then got 'haidh'. This woman needs to do Qadha for this Salat when she is done with haidh,

As she did not pray on time that day and she delayed when she could have prayed on time.

This woman had her period and when it stopped, she had just enough time to take the ritual bath and do wudhu and pray. She delayed it, hence the time for Salat passed. She must do Qadha Salat, because she had enough time to take the ritual bath, wudhu and pray but she did not.

This woman was clean then she saw blood, so she thought it was haidh. Then later she realized that it was not haidh. She should do Qadha prayers for all the prayers she missed.

Things that are Haram (prohibited) in 'Haidh' (Menses):

Worship for which wudhu is required, for example: Salat, Fasting, and Tawaaf of Ka'aba.

Sex.
All the actions that are haram in the state of janabat:

It's Haraam to enter Masjid ul Haram and Masjid un Nabi.
Stopping in other mosques and the shrines of Imams is Haraam. Passing through one door and coming out through another door is okay as long as one does not stop in a Masjid or Shrine of Imams.
Placing something in the mosque is Haraam, but picking up something is no problem, according to Imam Khomeini. However as per Ayatullah Seestani a woman cannot place something or pick up something while a woman is Junub or when in the state of Haidh.
Reciting 4 surahs that contain the Wajib Sajda is Haram: Surah Sajda, Surah Fussilat, Surah Al-Najm and Surah Al-Alaq. According to Imam Khomeini, even reciting one word of the surahs mentioned above in the state of janabat or haidh is haram.

Note: *Ayatullah Seestani says that reciting the Surah is not a problem but a woman in the state of haidh or janabat should not recite the ayats that have the Sajda e wajib in them. Surah Sajda Ayat 15, Surah Fussilat Ayat 38, Surah Al-Najm Ayat 62, and Surah Al-Alaq Ayat 19.*

It's haraam to touch the words of Qur'an with any part of the body.

It's haraam to touch the names of Allah in any language.

It's Haraam to touch names of Prophets and Imams and Syeda Fatema (SA). as per Imam Khomeini its Ihtiyat-e-Wajib not to touch the names of the 14 infallibles.

Note: *As per Ayatullah Seestani its better if a woman does not touch the names of the 14 Infallibles in the state of janabat and haidh.*

Miscellaneous Points regarding Haidh

A pregnant or a breast-feeding woman may also see haidh. Depending on the signs of the blood, if a woman is certain that the blood is haidh (please refer to point #3 in the section of haidh for ways to be certain), then she should follow the rules of haidh.

Nifas (Blood of Childbirth)

What is Nifas? Nifas is the blood seen after childbirth, or after a miscarriage.

Childbirth: The blood seen as soon as the baby begins to come out of the womb is the blood of nifas. In other words blood seen during childbirth and after childbirth is nifas.

Note: *The blood that a pregnant woman sometimes sees before delivery is istihadha or haidh depending on the signs but it is* ***not nifas.***

Miscarriage: When a woman sees large clots of blood coming out of the womb, and when one is sure that it is a miscarriage. The blood seen in this case is the blood of nifas.

Nifas can be a maximum of 10 days from the date of delivery or miscarriage. Here is how to calculate the time span of nifas:

If the blood is seen for 10 days only, then all of it is nifas.

If the blood flow exceeds 10 days, then these guidelines must be followed:

If a woman has a habit of duration during 'Haidh', that means this woman sees blood for a fixed period each month, and this woman delivers a baby and sees blood for more than 10 days, then she must consider the same amount of days as nifas and the rest of the days as istihadha. (Check Scenario 1 below, to get a clear understanding).

If a woman does not have a habit of time or duration during haidh, that means she is Mudhtaribah, or Nasiyah or Mubtadiya, then she should consider the first 10 days as nifas and the rest as istihadha.(Check out Scenario 2 below to get a clear understanding).

If a woman has a habit of time and duration during haidh, that means this woman sees blood of haidh on a specific date each month and for a fixed duration, and then she delivers a baby and sees blood for more than 10 days, then she should consider the same amount of days of her duration of her period as nifas and the rest as istihadha. (Check out scenario 3 below to get a clear understanding).

If a woman has a habit of time during haidh, that means this woman sees blood of haidh on a specific date each month, and then she delivers a baby and sees blood for more than 10 days, then she should consider the first 10 days as nifas and the rest as istihadha. (Check out scenario 4 below to get a clear understanding).

Scenario 1: This woman sees blood for a fixed duration during haidh. She delivered a baby and has been seeing blood for 13 days, is this blood all nifas? Let us suppose her duration of haidh is 8 days, then 8 days will be nifas and the remaining 5 days will be istihadha. (Please check Question 1 below for another scenario).

Scenario 2: This woman has no fixed duration and no fixed time when she sees blood during haidh. She delivered a baby and has been seeing blood for 13 days, is this blood all nifas? Since this woman has no habit of duration, then she should consider the first 10 days as nifas and the remaining 3 days as istihadha. (Please check Question 2 below for another scenario).

Scenario 3: This woman has a habit of time and duration during haidh that means she sees blood of haidh on a specific date each month and for a fixed duration. She delivers a baby and sees blood for 14 days., is this blood all nifas? Let us suppose that her duration of haidh is 7 days, then 7 days will be nifas and the remaining 7 days will be istihadha. (Please check Question 3 below for another scenario)

Scenario 4: This woman has a habit of time during haidh, which means this woman sees blood of haidh on a specific date each month. She delivers a baby and sees blood for more than 13 days. Then she should consider the first 10 days as nifas and the remaining 3 days as istihadha. (Please check Question 4 below for another scenario).

Question 1: Keeping scenario 1 in mind, if a woman who has a habit of duration during haidh, delivers a baby and sees blood for 30 days, what is the ruling?

Answer: The first 8 days are nifas *(her habit of duration of haidh in this scenario).*
The next 10 days are going to be counted as istihadha.
The next 8 days are haidh (If it still has the signs of haidh. If it does not have the signs of haidh, then she must consult her family to see if they had the same pattern after delivery).
The final 4 days are istihadha

Question 2: Keeping scenario 2 in mind, where a woman does not have a habit of time and duration when haidh is concerned, if she delivers a baby and sees blood for 30 days, what is the ruling?

Answer: First 10 days are nifas *(since she has no habit of time and duration).*
The next 10 days are istihadha.
The final 10 days are haidh (if the blood continues to have the signs of haidh. Otherwise if for example, 8 days had signs, then 8 count towards haidh and 2 to istihadha. If for example, the blood had no signs, then she must contact her family for the number of days of duration of haidh).

Question 3: Keeping scenario 3 in mind, when a woman has a habit of time and duration where haidh is concerned – If she delivers a baby on the 1^{st} of the month and sees blood for 30 days, and her habit is that she sees blood on the 10^{th} to 17^{th} every month, what is the ruling?

Answer: The first 7 days are nifas (1st to the 7^{th}, because this woman has a habit of duration too).
The next 10 days are istihadha (8^{th} to 17^{th} even though it is the time of her menses, she should still consider it as istihadha).
The last 13 days are istihadha (18^{th} to 30^{th}, because this woman has a habit of time too and her time is 10^{th} of the month)

Note: *According to the rulings of Ayatullah Seestani in order for a woman in such a case to get haidh again, she must wait until the 10^{th} of the next month.*

Question 4: Keeping scenario 4 in mind that is a woman who has a habit of time only where haidh is concerned - If she delivers a baby and sees blood for 30 days, what is the ruling?

Answer: The first 10 days are nifas (Since she has a habit of time only).
The next 10 days are istihadha.
Following days are haidh if the blood seen now is on the days this woman has a habit of seeing each month. Even if the blood lacks the signs of haidh it should still be considered haidh if it falls on the specific time. ***(Check scenario 5 for a clear understanding)***. If it does not fall on the specific time then it is not haidh, it is istihadha even though it has the signs of haidh***. (Check scenario 6 for getting a clear understanding)***

Scenario 5: This woman has a habit of time only, where haidh is concerned. She used to see blood of haidh on the 1st of every month. She delivers a baby on the 10th of this month and sees blood for 40 days. What is the ruling? **This scenario has two rulings.**

Ruling 1: The first 10 days will be nifas, then the next 10 days is going to be istihadha. Now if this woman sees blood and it falls on the specific date and it **has signs** of haidh and she sees these signs for 8 days. Then the first 10 days are nifas (from the 10th to the 20th of this month). Next 10 days are istihadha (from the 20th to the 30th of this month). Next 8 days are haidh (from the 1st to the 8th). Last 12 days are istihadha (from the 9th to the20th)

Ruling 2: The first 10 days will be nifas, then the next 10 days will be istihadha. Now if this woman sees blood and it falls on the specific date and it has **no signs** of haidh, because the date is her specific date when she experiences haidh, it will be considered haidh. But since she does not have a habit of fixed duration (there are no signs of haidh), and if the blood seen exceeds 10 days, then she needs to check with her family to get the number of days. Suppose they say the usual number of days is 6. Then,

First 10 days are nifas (from the 10th to the 20th of this month)
Next10 days are istihadha (from the 20th to the 30th of this month)
Next 6 days are haidh (from the 1st to the 6th)
Last 14 days are istihadha (from the 7th to the20th)

Scenario 6: This woman has a habit of time only, where haidh is concerned. She used to see blood of haidh on the 1st of every month. If she delivers a baby on the 2nd of this month and sees blood for 32 days. What is the ruling?

First 10 days are nifas (from the 2nd to the 12th of this month)
Next 10 days are istihadha (from the13th to the 23rd of this month)
Next 6 days are istihadha (from the 24th to the 30th)
Last 6 days are haidh (from the 1st to the 7th depending on if one is certain that it is haidh)

In scenario 6 above istihadha went on for 16 days, because this woman has a habit of time and her time of haidh was not till the 1st of the month.

Important Note: ***All the things that are Haraam (prohibited) for a woman who is in Haidh (menstruating) are Haraam for a woman in Nifas.***

Fasting Related Issues

Fasting and Istihadha

A woman can fast in Istihadha as long as she follows the guidelines for prayers laid down in the istihadha section, as per the rulings of Imam Khomeini.

Note: *As per Ayatullah Seestani if a woman does not take the ghusls for any state of Istihadha their fasts are valid, but she does have to perform ghusls for her salats if needed as per the rulings laid down in the istihadha section.*

Fasting and Haidh

If haidh or nifas of a woman stopped and due to various reasons she did not take her Ritual Bath (Ghusl) and the time for morning Adhaan passed, in this case there are two possibilities depending upon whether it was done forgetfully or it was done deliberately.

If forgetfully:

If she genuinely forgot to perform ghusl, then her fast is okay, as long as she performs ghusl whenever she remembers. Suppose she remembers 2 days later, it is still okay as long as she performs a ghusl soon after remembering. The fasts that she has done are all valid.
After Adhaan one realizes that her haidh stopped before Adhaan. In this case her fast is valid, as long as she performs ghusl soon after remembering.
Haidh of this woman stopped just before Adhaan so she did not have time to do ghusl or tayammum. In this case her fast is still valid, as long as she takes a ghusl soon.

If deliberately:

If a woman deliberately does not perform ghusl (before the morning adhaan) then her fast of Ramadhan or Qadha Fasts of Ramadhan is void. One may ask, how can someone deliberately not perform ghusl?
There are people who procrastinate things. Sometimes because of laziness one may deliberately put off performing ghusl.
If a woman deliberately does not perform ghusl before the morning Adhaan, for fasts like: Fast of oath, some other obligatory fasts or recommended fasts, it is okay, as long as she peforms the ghusl soon.

Two very important points to remember regarding haidh and fasting:
A woman in haidh cannot fast in Ramadhan, but she must make up for the fasts she missed due to haidh. She should make up the fasts missed due to haidh with an intention of 'Qadha'.
If a woman sees blood of haidh, even a few seconds before Adhaan of Maghrib, her fast is void and is not counted, and she must make Qadha for it.
Ramadhan and Janabat
In the month of Ramadhan, if a woman is Junub (a woman becomes junub due to sexual intercourse, or when she ejaculates) and the time for morning Adhaan arrives, in this case there are two possibilities depending upon whether it was done forgetfully or it was done deliberately.

If forgetfully:

This woman had the intention of getting up early to take the Ritual Bath for Janabat but got up after the morning Adhaan. Since this woman had the intention to take a bath before Adhaan but woke up late, her fast is okay.

This junub (a woman who is in a state after sex before performing the ritual bath) knew that she had to take a ritual bath before Adhaan. She woke up once or twice but did not perform the ritual bath (for different reasons like laziness etc) and went back to sleep. In this case her fast is void.

If a woman forgets to perform the ritual bath for Janabat, her fast is void.

If a woman kept on procrastinating until there was no time left for Ritual Bath or Tayammum (Ablution without water) then her fast is void.

This woman kept on procrastinating until there was no time left for Ritual bath so she should do Tayammum (Ablution without water) instead of Ritual bath. Once she does Tayammum she should make an intention (Niyyah) of fast and later perform ghusl otherwise her fast is void.

If deliberately:

If a woman deliberately does not take Ritual bath for Janabat, then her fast of Ramadhan or Qadha Fasts of Ramadhan are void. One may ask, how can someone deliberately not perform ghusl?

There are people who procrastinate things. Sometimes because of laziness one may deliberately put off performing ghusl.

If one deliberately does not perform ghusl before the morning Adhaan, for fasts like: Fast of oath, some other obligatory fasts or recommended fasts, it is okay, as long as she performs the ghusl soon.

Miscellaneous Issues

Ghusl (Ritual Bath)

All ghusls are done in the same way and pattern. They only differ in the Niyyah (intention). After making intention follow these 3 steps:

First wash the head and neck
Wash the right side from shoulder to the tip of the toe.
Wash the left side from the shoulder to the tip of the toe.

The above ruling is as per Imam Khomeini. According to his rulings one must follow the succession specified above for the ghusl to be valid, meaning the head and neck first and then the right side and then the left side.

Note 1: *As per Ayatullah Seestani a woman must wash head and neck first and then it is better to wash the right side first and then the left. If someone after washing her head and neck washes her left side and then the right side, the ghusl is still valid as per Ayatullah Seestani.*

Note 2: *Imagine and divide yourself in 2 halves. If the water while washing the right side reaches the left side, and vice versa, it is not a problem, and the ghusl is okay. Make sure to let the water reach all the parts of the body, even under the feet.*

Note 3: *Imam Khomeini says that wudhu is wajib after taking all the ghusls except Ghusl Janabat, if someone wants to carry out any acts of worship that require wudhu.*
But *Ayatullah Seestani says wudhu is not necessary after any wajib ghusl nor for mustahab ghusls that are mentioned in rule number 651 of his Risala.*

Dress Code, Hijab (Islamic Covering)

Observing hijab is obligatory. The body must be covered (in the presence of a Non-Mahram), except the two parts mentioned below. Proper hijab is when the body is covered in loose clothing so the shape of a woman is not apparent.

The amount of face that is washed during wudhu, without makeup.
Hands from wrist to fingertips.

Note: *During Salat, if there are no Non-Mahram around, feet need not be covered, and socks need not be worn.*

Mahram and Non-Mahram

Mahram: Someone with whom marriage is prohibited. Women need not observe Hijab in his presence. Example: Father, Brother etc.

Non-Mahram: Someone with whom marriage is allowed. One should observe Hijab (Islamic covering), in his presence. Example: Paternal and maternal cousins.

Mahrams for a woman:

Father
Brother
Paternal uncle (father’s brother)
Maternal uncle (mother’s brother)
Maternal and paternal grandfathers, and their fathers
Mother’s maternal and paternal uncles
Father’s maternal and paternal uncles
Half brothers
Husband
Father-in-law
Husband’s paternal grandfather, and their fathers
Husband’s maternal grandfather, and their fathers
Husband’s sons
Husband’s grandsons.
Son and sons of her children
Nephew – son of her sister
Nephew – son of her brother
Son-in-law

The remaining men are Non-Mahrams, however there may be exceptions to this rule by way of marriage and with certain conditions explained in detail in the books of Fiqh. A good example: This woman’s husband dies, after the days of ‘iddat’ the brother of her husband may marry this woman and thus will become her Mahram.

A sister’s husband is Non-Mahram. As long as one’s sister is married to him and is living, he cannot marry his wife’s sister. This is why one needs to observe Hijab in his presence.

Similarly the husband’s brothers are also non-mahrams to the wife.

Menopause

Most women stop menstruating between the ages of 45 to 55, which is called Menopause.

Sayyids (women from the progeny of our Holy Prophet (SAWA))may see haidh up until the age of 60 as per the Lunar Calendar.

BUT Non Sayyids (a woman whose father is not a Sayyid, even if her mother is Sayyid) may see their periods up until the age of 50 as per the Lunar Calendar
(Which is approximately 48 ½ years Solar Calendar).

As per Imam Khomeini if a Sayyid woman sees blood after the age of 60 Lunar years, even though the blood seen is in her days of habit (haidh), she should consider this blood to be istihadha. She should follow all the rulings that apply to her. (Please check the Istihadha Section to see what type of istihadha she is experiencing).

Similarly as per Imam Khomeini if a Non Sayyid sees blood after the age of 50 Lunar Years, even though the blood seen is in her days of habit (haidh), she should consider this blood to be istihadha. She should follow all the rulings that apply to her. (Please check the Istihadha Section to see what type of istihadha she is experiencing).

Note: *As per Ayatullah Seestani a woman may see haidh up until the age of 60 Lunar years (Which is approximately 58 years and 3 months solar calendar). However, Its ihtiyat-e-mustahab for a Non Sayyid woman between the ages of 50 to 60 Lunar years who sees blood every month to do 'Jum`' (Check Scenario's (5 thru 6) of Ayatullah Seestani ruling)*

Scenarios (1 thru 4) as per Imam Khomeini

Scenario 1: A Non Sayyid woman who is 42 Lunar years has been seeing blood continuously for a month. She thinks that she should have menopause by now. What is the ruling as per Imam Khomeini?

Answer: First of all she is a Non Sayyid, she is not yet reached to the age of 50 Lunar years, and therefore she still has time for reaching menopause. Since she is seeing blood and is not 50 yet, she will not be considered as having reached menopause. As a result the days of her habit would be haidh and all the other days would be istihadha.

Scenario 2: A Non Sayyid woman who is 51 Lunar Years has been seeing blood around the time of her days of habit (haidh). What is the ruling as per Imam Khomeini?

Answer: After the age of 50 (Lunar) as per Islamic Jurisprudence a Non Sayyid woman is in Menopause. If she sees any blood even though it might have the signs of haidh etc she should consider it as istihadha. She should follow all the rulings that apply to her. (Please check the Istihadha section to see what type of istihadha she is experiencing).

Scenario 3: A Sayyid woman who is 55 Lunar years. She has been seeing blood continuously for a month. She thinks that she should have menopause by now. What is the ruling as per Imam Khomeini?

Answer: First of all she is a Sayyid, she has not yet reached to the age of 60 Lunar years, and she still has time for reaching menopause. Since she is seeing blood and is not 60 yet, she will not considered as having reached menopause. As a result the days of her habit will be haidh and all the other days will be istihadha.

Scenario 4: ASayyid woman who is 61 Lunar Years has been seeing blood around the time of her days of habit (haidh). What is the ruling as per Imam Khomeini?

Answer: After the age of 60 (Lunar) as per Islamic Jurisprudence aSayyid woman is in Menopause. If she sees any blood even though it might have the signs of haidh etc she should consider it as istihadha. She should follow all the rulings that apply to her. (Please check the Istihadha section to see what type of istihadha she is experiencing).

Scenarios (5 thru 6) as per Ayatullah Seestani

Scenario 5: A Non Sayyid woman who is 52 Lunar years. She has been seeing blood continuously for a month. She thinks that she should have menopause by now. What is the ruling as per Ayatullah Seestani?

Answer: This woman should treat it the days of her habit as haidh and the rest istihadha because this woman is not 60 lunar years yet. However Ayatullah Seestani says that this woman can do Jum` in the days of haidh, if she wishes.

Scenario 6: A Non Sayyid woman who is 61 Lunar Years has been seeing blood around the time of her days of habit (haidh). What is the ruling as per Ayatullah Seestani?

Answer: After the age of 60 (Lunar) as per Islamic Jurisprudence a Non Sayyid or Sayyid woman is in Menopause. If she sees any blood even though it might have the signs of haidh etc she should consider it as istihadha. She should follow all the rulings that apply to her. (Please check the Istihadha Section to see what type of istihadha she is experiencing).

Glossary of Terms

Adhan: Call to the prayers.

Fajr: Morning time (before sunrise)

Ghusl: A ritual bath according to Islamic Law.

Haidh: Menstruation, period.

Halal: Allowed as per Islamic Law, permissible.

Haram: Things/actions that are prohibited as per Islamic Law.

Hijab: Islamic covering.

Iddat: Four months and 10 days waiting period for a woman after her husband dies. She can remarry someone else after this waiting period.

Ihtiyat-e-Mustahab: When a Mujtahid gives a general ruling along with a recommended option related to that ruling. His recommendation is basically a precautionary measure. The Muqallid (follower) can act either way i.e. act according to the general ruling **or** the recommendation. The follower must follow at the least the general ruling. The follower cannot follow any other Mujtahid on this issue.

Ihtiyat-e-Wajib: Ihtiyat-e-Wajib is not a fatwa (ruling) and the follower must follow the precautionary measure suggested by the Mujtahid he/she is following **OR** follow another Mujtahid (on this issue) to whom it is permissible to do Taqlid.

Istihadha: Blood seen by women, which is not blood of Haidh nor Nifas.

Janabat: After having sex a woman enters into the state of Janabat.

**Jum`**: Jum` means keeping haidh and istihadha both in mind. In the days of Jum`, a woman cannot do the things that are haram in haidh, but must do all the things that are wajib (obligatory) in istihadha. Since Salat is obligatory in Istihadha along with ghusl (Ritual bath) she must perform ghusl and Salat. Whereas sex is Haram (Prohibited) in Haidh, and as a result she should refrain from sex.

Junub: A woman who is in the state of janabat, that is after sexual intercourse, or after semen comes out in sleep or after sexual intercourse and before performing ghusl.

Katheera: Excessive flow of Istihadha blood.

Maghrib: The time after sunset.

Mahram: Someone with whom marriage is prohibited. Example: Father, Brother.

**Marja`**: A Mujtahid who is a source of emulation in Islamic practices for the Shia populous. Maraaji' is the plural of Marja`.

Masjid ul Haram: Ka'aba and the mosque surrounding it (Except Safa and Marwa).

Masjid ul Nabi: Mosque of the Holy Prophet (SAWA) in Madina.

Mubtadiyah: Beginner, the one who sees the blood of Haidh for the first time.

Mudhtaribah: A woman who has neither specific dates nor a fixed duration as far as Haidh is concerned.

Mujtahid: An Islamic jurist capable of independent derivation of legal rulings from the Islamic sources of law.

Mutawassitah: Medium flow of Istihadha blood.

Nasiyah: Forgetful, the one who forgets the dates and the duration of her period.

Nifas: Blood seen by women after childbirth or after miscarriage.

Niyyah: Intention behind performing an act of worship.

Non-Mahram: Someone with whom marriage is allowed. One should observe Hijab (Islamic covering), in his presence. Example: Paternal and maternal cousins.

Non-Sayyid: A woman who is not from the Holy Prophet's family.

Qadha: A prayer or a duty that one makes up after not performing it within its prescribed time.

Qaleelah: Little flow of Istihadha blood.

Ramadhan: The 9th holy month in the Islamic calendar in which Muslims fast during the day.

Sajda: Prostration

Salat: Prayers

Salat-ul Asr: Mid after noon prayers.

Salat-ul Fajr: Morning prayers.

Salat-ul Isha: The evening prayer said after Maghrib prayers.

Salat-ul Maghrib: Prayer said at the time of sunset.

Salat-udh Dhuhr: Noon prayer.

Surah: A chapter of The Holy Qur’an.

Sayyid: A woman who is from the progeny of the Holy Prophet (SAWA)

Tahir: Pure as per Islamic Law.

Tawaaf: Circumambulating around Holy Ka’aba.

Tayammum: A way of purifying without the use of water. Tayammum is used as a substitute for Wudhu and/or Ghusl if water is not available.

Wajib: Obligatory actions that must be performed and by not performing them one will incur Allah’s punishment.

Wajib Sajda: Obligatory prostration.

Wudhu: A way of purifying, which is necessary before praying, before Tawaaf and other acts of worship where ritual purification is a pre-requisite. Wudhu is done with water.

References

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Index

Changes after Printing

Page 42: *But Ayatullah Seestani says wudhu is not necessary after any wajib ghusl nor for mustahab ghusls that are mentioned in rule number 651 of his Risala.*

Page 43: Step brother is not a Mahram.

Page 48: Definition of Ihtiyat e Mustahab:
When a Mujtahid gives a general ruling along with a recommended option related to that ruling. His recommendation is basically a precautionary measure. The Muqallid (follower) can act either way i.e. act according to the general ruling or the recommendation. The follower must follow at the least the general ruling. The follower cannot follow any other Mujtahid on this issue.